

Emancipation Souvenir  
and Directory of the 37th  
Anniversary of Our Emancipation.



COMPLIMENTS OF  
**R. B. HUDSON,**  
Principal Clark School,  
and President Emancipation Committee.

## IN PRESENTING

to our people this Emancipation Souvenir and Directory of Negroes in Business, we have in mind to accomplish a two-fold mission. While many conduct some kind of business, others follow various occupations for a living. Yet we have felt for some time, the need of all knowing the number of kinds of business in which we are engaged, as well as the number of churches, schools and societies operated and owned by us.

The information contained in this Souvenir may not be what some may desire; may be discouraging to others, yet we hope it may set all to thinking, causing some to get what they want, others who are discouraged, to WORK and secure something that they may be encouraged, and to those who are now encouraged to stimulate to greater activity, in the future.

We have had discussed by many leading men, such subjects relative to our people as will benefit them. We ask that you read carefully what has been written that you may be more intelligent concerning us as a people.

The following is an outline of some of the facts concerning the Negro in business in Selma:

15 Public hacks, 27 Public drays, 24 Grocery stores, 16 Barber shops, 7 Blacksmith shops, 10 Shoe shops, 7 Stalls in City Market, 10 Restaurants, 2 Boarding houses for public, 3 printing offices, 2 Drug stores, 1 Coal and Wood yard, 1 Bicycle and Repair shop, 5 Tailoring and Dying establishments, 1 Dental parlor, 1 Hair Dressing and Manacuring parlor, 1 Ginnery, 1 Tin shop, 1 Mattress Making establishment, 41 Dress Makers and Seamstresses, 4 Institutions of Learning, 17 Churches, 9 Secret Societies, 11 Benevolent Societies, 4 Labor Organizations, 1 Undertaking establishment, 1 Saloon, 1 Transfer line.

With this information before us let all take courage, economize, educate, acquire property, make money, be good law-abiding citizens and there is yet much more in store for us.

**R. B. HUDSON,**

Compiler.

# Thirty Eight Years of Race Development.

BY G. M. ELLIOTT.

This is our thirty-eighth anniversary. On the morning of January 1863, liberty was proclaimed "throughout all the land unto all the inhabitants thereof." That proclamation came to a humbled, despised and unfortunate people. It lifted the gloom of a night that had been long, dark and sad. Who can realize what the dawn of that bright morning was to a people long oppressed? On that morning all heaven rejoiced. The angels tuned their harps to new tunes. Heaven and earth sang together, led by an angelic choir. To the Israelite of old there was no day so eventful as that which marked his deliverance from Egyptian bondage. He was especially charged of God never to forget that day. So strongly impressed was the circumstance upon their minds, and so deeply imbeded in their nature that it has been perpetuated in song, interwoven into their spiritual life, and made typical of spiritual deliverance from the bondage of sin.

There is quite a parallelism between the Israelitish bondage and deliverance, and the bondage and deliverance of the Negro in this country. If we go back to the beginning of African slavery we will find that the two races were in slavery about the same length of time. Both were delivered without striking the blow themselves for their own freedom; in both cases the hand and power of God were signally displayed. God gave the Israelites favor in the sight of the Egyptians so that the Egyptians gave them "jewels of silver and jewels of gold" to help them in their new relation.

In this country those that oppressed us have been led to contribute to our education and to the improvement of our condition. So that since the war the Southern States—the ex-slave states—have spent \$101,860,661 for Negro Public Schools. This is apart from what the Negro himself has contributed towards his own education. God has favorably disposed our Southern people so that they are

willing to help us in the cause of education; willing to sell us lands and property and give us all the time we need in which to pay; and in various ways have those who once held us in bondage contributed to our upbuilding as a race. Thus in our emancipation, and in the events that have followed, history has been repeating itself. As God enjoined upon Israel never to forget the day of their deliverance, so we as a people should never forget this day. "And it shall be when thy son asketh thee in time to come saying, what is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt from the house of bondage." Ex. 13, 14.

We should teach our children to know, understand and appreciate this day, to know, revere and love the God of nations; to recognize His hand in political, civil and national affairs; to own Him as the God of our deliverance. An occasion like this naturally becomes one of retrospect. What have we accomplished since Emancipation? How far have we traveled? Where are we? Our first celebration found us totally illiterate, with an average of three out of every thousand able to read and write; without a dollar's worth of property that we could legally call our own; no homelife in the true sense; not a school house in all the land; no places of business and no business knowledge; thousands did not know a ten dollar bill from a one dollar bill; we had no civil or political recognition; we belonged to somebody else's church and had only preachers in name; in short, we were at the lowest round of civilization.

After thirty-eight years these are some of our attainments as a race: From 4,000,000 we have increased to 8,840,789. Our taxable property has increased from nothing to \$700,000,000; our percentage of illiteracy has dropped from 97% to 50%. Our personal property valuation has risen from nothing to \$50,000,000. Our farm valuation has leaped to \$130,000,000. The 2413 Negro graduates from college are worth on an average of \$2,500. We have 750 physicians, 450 lawyers, 354 editors, 400

newspapers, 4 magazines, 40,000 students in higher institutions of learning, 30,000 Negro teachers, 1,200 students pursuing business courses, 30,000 youths learning trades, 156 normal schools, colleges and universities in the south, 3 banks doing a prosperous business. We can but conclude by saying, "What hath God wrought."

St. Augustine, Fla.

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## Abraham Lincoln the Emancipator.

BY DR. L. L. BURWELL.

Abraham Lincoln was one of the most remarkable men that ever lived on this American soil. Being himself a poor man and having to fight every inch to greatness by his own persistent efforts, he was in better position to sympathize with the poor and unfortunate.

When he entered upon his duties as President of the United States, he stood facing difficulties that never before faced man in his station. The country was on the verge of war as the whole people were aware. His first message to Congress was logical and full of reasoning, but the inevitable had to come. The crisis which Lincoln met, was of continuous agitation through Presidents Filmore and Buchanan's administrations. The crisis to be met was the stamping out of slavery, which the Missouri Compromise, the Omnibus Bill and the Kansas-Nebraska Bill had only been successful anodynes in pacifying the northern people and others, who did not believe in the peculiar institution of slavery; for its wrong was so deeply seated in the hearts of these people that they could not and did not rest till slavery was completely eradicated from American soil—through the leadership of a noble and wonderful man.

Sometime in the month of August, 1619, a little Dutch vessel landed a cargo of twenty slaves at Jamestown, Virginia, who were auctioned off to the highest bidder among the rich planters. This was the beginning of an institution which was destined to separate the north and south, for in after years the two sections of the country held direct opposite views and opinions concerning it.

The north believed that the influence emanating from slavery would forever destroy the moral effect of American Liberty and Freedom, and should cease; while the south believed in it and promoted its existance. The question of slavery entered prominently into politics when Texas, the Lone Star state made application for admission in the Union. The north feared the admission of Texas into the Union, would be a broad and promising field for the exis-

tance of this peculiar institution while the south was anxious for its admission as they hoped that Texas would join the slave states in this peculiar institution. Upon this very question sectionalism began which was evidenced from that day to this.

The government at this time was acquiring territories and admitting states into the Union. Some already had slaves, some not. Slavery had extended into Missouri and Arkansas. One faction in Congress, championed the side that Missouri should be admitted without slaves; the other, that she should be admitted with slaves. However a bill was introduced by Mr. Talladega of New York, to the effect that any other introduction of slavery into Missouri should be stopped or prohibited. This amendment became a law for a while, but was afterwards defeated, when within a few days a bill was presented for the organization of Arkansas into a territory and a motion made to insert a clause similar to the one organizing the territory of Missouri. The clause was defeated. Missouri was made a territory with slaves, but when she made application for statehood, heavy debates were made against her, for to admit her with slaves, the institution would spread throughout the northwest and the west. So a compromise was affected, allowing slaves below a certain line and prohibiting it above said line. At this time Mr. Lincoln had temporarily retired from politics, but when the Missouri Compromise Bill came up, Lincoln re-entered politics and stumped his own state and others against it. It was in New Orleans that Mr. Lincoln was imbued with the horrors of slavery when he saw a negro girl being put through the preliminaries to be auctioned off to the highest bidder. Mr Lincoln turning away remarked: "If ever I get a chance to hit that thing (meaning slavery), I'll hit it hard." Nine millions negroes know today whether he ever got the chance or not. The blow that freed us was a hard blow. It was not Mr. Lincoln's fault. He loved the south, but hated slavery and loved the Union above all.

Once upon a time when Mr. Lincoln was first nomi-

nated for the presidency, while sitting in his office one day with a friend, he took up the canvass book of the town of Springfield; in looking, he saw the names of twenty ministers registered against him which seemed to hurt his very soul, and after sitting and contemplating for awhile, he got up and began walking the floor and with trembling voice, said :

“I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and a work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand; and Christ and Reason say the same; and they will find it so.”

The negro, through Abraham Lincoln, has received a heritage, which will stand as long as liberty remains the foundation-stone of this great and glorious government of ours.

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## Is There a Negro Problem?

DR. C. O. BOOTHE, PRESIDENT SELMA UNIVERSITY.

The question involves too much to allow of its being answered with yes, or with no. Were I compelled to answer in these brief terms, I should find myself forced to reply, yes and no.

### I. The negative view of the subject.

As the framers of the topic has not told us the name of the party to "whom the "Problem" belongs, I suppose it to be the nation's problem. Thus located we may put it after this fashion: "Has the Nation a Negro Problem?" Considering its negative aspects I answer, no. The nation's questions are questions which bear upon man in general. Such as questions of education, thrift and economy, good morals, and strong and equitable government in equal administration, for and against all the subjects of the land. In all these matters, those questions which refer to the Negro refer also to all the various people of the land regardless of race or nationality. Without regard to racial distinctions the nation's plain duty is to establish and maintain such institutions and laws as make for the peace, prosperity and happiness of all the people; that is, of humanity in general.

Now, if the American life—considered in its corporate existence—or municipal personality is so imperfect as to allow its preference for and prejudice against physical, racial marks, to dominate over its sentiments of justice and principles of benevolence so that it cannot count the Negro into the bond of the brotherhood of man, it follows that the problem no longer rises from the peculiar life of the Negro people, but from the peculiar—not to say imperfect—life of the nation. Here the practical question is How shall the corporate life of the American people be raised into dominant sentiments and ruling principles of fairness and benevolence?

### II. The Positive Aspect of the Subject.

But, in my opinion there is a sense in which there may

exist a "Negro Problem."

It is a fact that differences in environments make, and cause differences between the individuals or tribes differently environed. Men--as a rule--is largely a creature of circumstances. Till within a few years, the Negro in America has been consigned to the degraded and degrading lot of bondmen, while the white man has been his master. The former relation wilted and marred the manhood within its grasp. While the latter relation, because of the freedom with which it was clothed, not only opened every avenue of development and every gate which looked toward excellence and power, but turned on every necessary stimulus, help and encouragement. To suppose--in view of a knowledge of these facts--that there is not a difference between the social status and governing capacity of the two people is to make ourselves unreasonable.

In view of the fact that our laws and institutions rise out of the lives of the masses, it is evident that this difference against ourselves and in favor of the white man must engage the thoughtful of our statesmen.

For the nation to ask How shall the Negro be dealt with as concerns his political privileges until he shall develop into capacity for self-government?" is for the nation to act after a reasonable fashion. Another question is like unto this, namely: "How shall we get the Negro to consent to patiently await the coming of the day of his fitness for self-government."

The practical aspects of the problem as the problem concerns the Negro people are these: We must recognize the fundamental facts in the case, join other good people and unite ourselves in efforts for the improvement of our mental material conditions and patiently wait for our manhood to call for our elevation.

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## Why Celebrate January 1st?

BY REV. R. T. POLLARD, A. B., PASTOR TABERNACLE BAPTIST CHURCH.

This question ought to be answered, because right here so many are puzzled for an answer. Some say that they were set free on April 9th, others May 28th, and others still May 5th. They therefore think that they should celebrate one of these days.

1. The Negro ought to celebrate the day on which he was **LEGALLY** set free. That day was January 1st, 1863. On that day Abraham Lincoln, President of the United States, issued the emancipation proclamation which said among other things: "I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief of the army and navy of the United States in time of actual rebellion against the authority and government of the United States and as a fit and necessary war measure for repressing the rebellion, do, on this 1st day of January, in the year of our Lord, 1863, . . . order and declare that all persons held as slaves within said designated states and parts of states are and henceforth shall be free." The issuance of the President's proclamation set the slaves free **LEGALLY**. Why the slaves were not turned loose at once was because the slaveholders would not consent that the Negro was free; hence, five years nearly was spent in a bloody war to make the master's acknowledge this freedom. From the time the proclamation was issued the government henceforth treated the slave just as if he were free, for after the proclamation the slave was enlisted as a soldier for the government service.

2. The celebration of one and the same day tends to race unity and gives the world a greater estimate of us as a freedom loving people. This proposition is self evident. The United States celebrate July 4th, the day on which the colonies declared their independence. This declaration was made July 4th, 1776, though it took nearly five years (Oct. 18th, 1781), for the colonies to become actually inde-

pendent or free, and that by war. And yet this government dates its freedom not from the time the revolutionary war ended, but from the time it declared itself free.

As long as the Negroes in different sections of the South celebrate different days, because on these days their masters told them that they were free, there can be no permanent establishment of the celebration of a race measure that will make the world feel that the Negro as a race loves his freedom.

Selma, Ala.

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## The Evils of Slavery.

BY REV. G. W. STEWART, B. D., PRESIDING ELDER OF THE SELMA DISTRICT C M. E CHURCH.

How can I in a single discourse set before you the wrongs and abomination of the detestable institution. I must pass over a great many of its features, and will select one which is at present vividly impressed upon my mind. Different minds are impressed with different evils, to my mind the greatest evil inflicted by this system is the outrage offered by slavery to human nature.

Slavery does all that lies in human power to unmake men, to rob them of their humanity, to degrade men into brutes; and this it does by declaring them to be property. There is the master evil, declare a man chattel, something you may turn to your use, as a horse or a tool, strip him of all rights, of himself, of all rights to use his own powers, except what you concede to him as a favor and deem consistent with your own profit, and you cease to look on him as a man, you may call him such, but he is not to you a brother, a fellow being, a partaker of your nature and your equal in the sight of God. You knew him, you treat him, you speak to him as infinitely beneath you, belonging to another race, you have a tone and a look toward him which you never use toward a man. Your relation to him demand that you treat him as an inferior creature, you cannot if you would, treat him as a man.

That he may answer your end, that he may consent to be a slave, his spirit must be broken, his courage crushed, he must fear you. A feeling of his deep inferiority must be burnt into his soul. The idea of his rights must be quenched in him, by the blood of his lashed and lacerated back. Here is the damning evil of slavery. It destroys the spirit, the consciousness of a man.

I care little in comparison for his hard outward lot, his poverty, his unfinished house, his coarse fare; the terrible thing in slavery is the spirit of a slave. The extinction of the spirit of a man, he feels himself owned, a chattel, a

thing bought and sold and held to sweat for another's pleasure, at another's will, under another's lash, just as an ox or horse, treated thus as a brute. Can he take a place among other men? A slave? Is there a name so degraded on earth? A name which separates a man from his kind.

2nd. In what is a slave treated as a man? The great right of a man is to use, improve, expand his powers for his own and others good, the slaves powers belong to another and are hemmed in, kept down, not cherished, nor suffered to unfold. If there be an infernal system, one especially hostile to humanity, it is that which deliberately was against the expansion of man's faculties; and this enters into the essence of slavery. (A slave cannot be kept a slave if all—owed to improve his intellectual and higher nature.) A man has the right to form and enjoy the rights of domestic life. The tie between the brute and his young endures but a few months. Man was made to have a home, to have a wife, and children to cleave to them for life, to sustain the domestic relations, constancy and purity and through these hold ties to refine and exalt his nature, such is the distinction of a man, but slavery violates the society of home, it makes the young woman property and gives her no protection from licentiousness.

It either disallows marriage or makes it a vain show. It sunders husband and wife, sell them into different regions and then compels them to break the sacred tie and contract new alliances in order to stock the plantation with human slaves. Scripture and nature say what "God has joined let not man put asunder." But slavery scorns God's voice in his word and in his man heart even the Christian Church dared not remonstrate against the wrong, but sanctioned in and encouraged the poor, ignorant slave to form a new and adulterous connection, that he may minister to his master's gain.

Poor slave, humanity's outcast and orphan, to whom no door is opened, but that naked hut of the degraded cast, art thou indeed a man, dost thou belong to the human brotherhood? Oh! Freedom! Freedom! man's dearest

birthright is the good toward which civil institution tend. It is at once the sign and the means, the cause and effect of human progress. It exists in a measure under the tyranical government and gives them their strength. Nowhere is it wholly broken down but under domestic slavery. Under this man is made property, here lies the damning taint, the accursed blightning power, the infernal evil of slavery.

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## The Part Frederick Douglas Took in Emancipation.

BY J. S. MOTEN, PRESIDENT PAYNE UNIVERSITY, SELMA.

If you have in your youthful days dropped a stone into a tub of water and remember how the surface of the water was disturbed from the point of disturbance to the limits of the containing vessel; or, plainer, if you remember how a wave was begun which spread to the limits of the vessel; you have an idea of the part that Fred Douglas took in the emancipation of the Negro in this country.

The very spot on which he first felt his blood rushing and crowding into the heart, making it to swell at the thought of the enslavement of man by man, the very spot on which he stood when the muscles of his face contracted into an expression of horror at the cruelty of man to man and the very spot on which he stood when he groaned an anguish groan of discontent, there he dropped a pebble into the then placid waters of human bondage and started a wave against it which finally culminated in surging breakers of abolition.

When from some elevated place in an abolitionist meeting he uttered his first invectives against the infernal institution, he first disturbed the particles of atmosphere in juxtaposition to him, which sent an ethereal wave that spread and grew until William Lloyd Garrison was caught up in it and he took the rostrum for freedom. Mrs. Harriet Beecher Stowe was lashed by it until she wrote "Uncle Tom's Cabin." John Brown rode upon its crest to a limb of a "sour apple tree." Charles Sumner stood upon it and in obedience to the divine injunction received a stroke on one cheek and turned the other, while he spoke the sentiments of christendom within the halls of the American Congress.

Driftwood, all of these, Driven and carried by the wavel sentiment started and propelled by Frederick Douglas. Frederick Douglas the thinker, the sympathizer, the orator, the fighter of mobs, the agitator.

The sympathizers in the Orient never knew how to deeply and truly sympathize until Douglas took ship at New York, a refugee from injustice and upon the high seas spoke so loud that he was heard by those on board above the roaring of the waters and then, upon the free shores of England, in the metropolis of the world, so bestirred the English that his freedom was purchased and given to him "in fee."

Upon his return to his beloved country, he agitated, armed not only with rights, but with legal rights. He agitated the cause until President Lincoln, notwithstanding his famous utterance, "If I can preserve the Union without freeing all the slaves, I will do it," etc., was compelled by force of circumstances to sign the Emancipation Proclamation.

The Part that Douglas played in the emancipation of the American Negro was that of agitator. He is unparalleled in history as an agitator. Moses agitated the deliverance of the Isrealites, stood between Jehovah and Pharaoh while ten plagues were sent upon the Egyptians, led the people triumphantly out of bondage, but was interred on Nebo's mount before they enjoyed the full fruits of his labors.

Spurius Cassius took the initiative in freeing the Roman plebians from Agrarian thraldom, but was put to death before they were inducted into the cheering light of freedom and equal rights. Arnold Von Winkelreid took as many spears of the Austrian phalanx into his body as it could contain and bore them to the ground when he fell. "Make way for Liberty," he cried. He made way for liberty but died. His wife and children enjoyed this liberty, but he never mingled a glad tear with theirs, nor sung with them a song of freedom. Toussant L'Overture died a martyr to Haitian freedom but perished in a French dungeon before the island was declared free and independent.

But Frederick Douglas lived to see the Negro walk out from under the smoke of a fraternal war, a freeman. He

lived to see the "big house" owned and occupied by one of the ex-slaves. He lived to see the thing sold, become the seller, the slave pen and the auction block supplanted by school houses and churches.

Then "wrapping the drapery of his couch about him," he lay "down to pleasant dreams."

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Barbecued Pork at all hours.

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**Washington Street.**

## Should The Negro Emigrate?

BY REV. T. J. BELL, PASTOR CONGREGATIONAL CHURCH.

When the Negro was made a citizen and was declared to be a joint heir with all the other citizens to all the privileges and immunities guaranteed by the government, there was a class of people scattered here and there over the country, who seemed to labor under the impression that the action of the government was not final, but was something which, in the course of time, could be set aside. This class, though small in number at the time, was of sufficient strength to set in motion an agitation which has increased to such an extent that a great many have almost despaired of the future of the race in this country, as long as this present feeling of seeming hostility remains. This agitation, together with the feeling it has engendered, has found expression at different times in the three following questions:

1. What shall be done to the Negro?
2. What shall be done for the Negro?
3. What shall be done with the Negro?

To the first question a few sprang to their feet and exclaimed, "Lynch him! Kill him! He is not fit to live." A more conservative and responsible element replied, "No, don't lynch him; that would be barbarous. Let's do something for him;" while a third element came forward and said, "Let's deport him; let's take him to Mexico; let's send him to Africa—anywhere rather than let him remain here with us and with our children; for the two can never get along together in peace."

The Negroes themselves have contracted the contagion and their sentiments have found expression from time to time through the editorial columns of race organs and in the utterances of public speakers—some declaring it to be the only panacea for the ills of which the Negro complains; others declaring it to be altogether out of the question, and seek to point out other ways by which the same result may be accomplished.

We ask, therefore, with all seriousness, Should the Negro emigrate? If by this is meant that the entire race, or two or three millions of them, should sell their cows, give away their dog and pack their knapsacks and go wandering off to Africa or China, New Guinea or New anywhere--else, for that matter, in quest of a home, then I have no hesitation in saying no. And it seems as if this is what the advocates of this emigration theory mean. Some of them would have the government or some other power (perhaps some miraculous power, for only in that way could it be done) transport every man, woman and child of the race to Africa.

Any emigration scheme on a basis large enough to have any weight is wholly impracticable, and must be considered out of the question. If a thousand or two wish to go to Africa, or any other place, and can go in a way by which they can be provided for—in small numbers, I mean—just as immigrants come to this country, then, certainly, there should be no objection. But no one has yet suggested any plan by which this could be done.

It is claimed by some that there are too many Negroes in this country for their own good and for the good of the nation. How do these people know it? Do they know what would happen if all the negroes were gone? And suppose ten thousand wished to go every year, who would carry them? And would that relieve the congestion? I doubt it. There are over one million colored people in the State of Georgia. Suppose fifty thousand left (and that would be a large number, would that relieve the congestion? There is simply nothing to be gained by a discussion of such an impracticable scheme.

It seems that we are a long while learning that the Negro is here to stay, whether he is wanted or not, whether he wishes to remain or go. It is not left with him nor any one else. A higher Power has the whole matter in control. What will happen ten thousand years from now has not yet been made known to us. But if there is one thing that stands out clear and bright, it is that the Almighty intends that the negro shall remain right where he is for a long time yet, and do all in his power to better his condition and add, in his own humble way, to the future greatness of his country.

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## Introduction of Slavery in America-

BY REV. S. F. KINGSTON, PASTOR REFORM PRESBYTERIAN CHURCH.

American Negro slavery is a thing of the past. No one would welcome it back. It was a curse and not a blessing. In many instances the slave was given a trade, but this was not for his own, but his master's benefit. There were many good masters, and between slave and master there was frequently a strong attachment. While on the other hand the poor unfortunate slave dreaded the sight of his cruel master. For with such a master the slave was placed on a level with the brute animal.

In many instances great numbers of slaves were crowded together in one room cabins, poorly clad and poorly fed. A good strong gospel sermon on man's relation to his fellow man chastity and kindred subjects and such was scarcely ever his to hear. But the oft repeated text, was constantly sounded in his ear, "Servants obey your masters.

The slave had no personal rights, was doomed to a life of servitude and ignorance by law. Could not leave the plantation to which they belonged without a written pass from their master.

In the year 1748 there were 97,000 slaves brought to America to endure this cruel bondage. The poor slave suffered great privation in being shipped to this country. Many thousand died at sea, and today their bones lie bleaching beneath the white crystal waves, and their souls gone marching on. Lord Palmerston says: "A slave has not as much room in a sea ship, as a corpse has in a coffin." So that there was not room enough to lie down.

In the year 1655 an English ship commanded by Sir John Hawkins landed two hundred and fifty chained slaves at St. Domingo. These were the first slaves brought to the New World. Spanish cruelty had exterminated the inoffensive Indian, and his plan must be filled with Negro slaves who would cultivate the plantations. The hearty sons of Africa, then as at all other times, proved equal to

the task; and like Israel of old, in Egypt, survived the oppressive cruelty of their heartless task masters. In time the slaves rose up against their cruel masters, and under their invincible "Black Prince Tons Saint" conquered and drove them from the island.

Bancroft says: "Hayti the first spot in America that received African slaves, was the first to set the example of African liberty." In the year 1619 a Dutch trading vessel landed twenty slaves at Jamestown, Va. But remember that fifty years before this time St. Augustine, Fla., had received slaves. Slavery existed in all of the Colonies, which we now call Northern States, and what is now known as "Wall Street," in New York, was at that time a slave market.

In the year 1710 New York passed an ordinance forbidding slaves to appear in the streets after dark. In the same state in 1741, from May 11th to Aug. 29th, one hundred and fifty-four negroes were casted into prison, fourteen burned at the stake, eighteen hanged, seventy-one transported, and all according to the laws of that state. Every law passed by the State of New York, prior to the Revolution tended to curtail the Negroes rights until their condition was little removed from the brute.

In Virginia the institution of slavery grew very slow at first, and Negroes were regarded as chattel, but an act was passed in 1705, declaring them to be real estate. Trial by jury was denied him and more than five meeting together was felony and punished by death.

What race under the sun has endured such oppression? And what race makes a better showing, according to its chances! Some of our critics, I am sure, would be less severe if they were better acquainted with our three hundred years of bondage. So we as a race, say as did our beloved Douglas, "Judge me not by the heights to which I have climbed, but the depths from which I come."

---

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The Live, Wide Awake Grocer. Cor. North & Sylvan Sts  
Groceries to please all. Prices reasonable. Come  
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The popular Tonsorial Artist. His assistants are the best and will therefore give the best service. Hair cuts and shampooing a specialty.

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## Jesse E. Kennedy,

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Funeral Director, 613 Ala.  
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## The Negroes' Part in the Late Wars of the United States.

REV. G. E. COLEY, PRESIDING ELDER MONTGOMERY DISTRICT

Mr. President, Ladies and Gentlemen: This subject calls our attention to a chain of remarkable events in regard to the Negroes part as a soldier in the late wars of the United States. Before entering upon the main function of our subject we wish first to consider what constitutes a national government; be it municipal, republic, kingdom, empire or monarchy. This question properly answered, we then have a fair light thrown on the subject. No government can be a constitutional government without the people. Neither the people can constitute a government with law and order; and this must be enforced by officials selected or elected by the people. The laws of a nation or country protects its constituents, and its flag maintains the peace and happiness of all. Sometimes the laws of a country are enforced by its military forces when the flag has been insulted, an imposition from the hand of the enemy so demands it.

Our attention may turn briefly to the records of wars in the United States. The Revolutionary war of 1775-83; French and American war of 1798-1800; American and Great Britain of 1812; the United States and Mexican war 1846-48. In all these wars the Negro played his part as far as he was allowed. We need not go into details as our subject calls attention to the late wars of 1860-65 and 1898, Civil and Spanish and American.

In the Civil war we see the Negro as a soldier equal to all and inferior to none. The first enlistment of Negro soldiers for the Civil war was had by Gen. Rufus Saxon in 1862, and numbered 5,000. Rev. H. M. Turner, now Bishop H. M. Turner of A. M. E. Church was the first Negro Chaplain ever called or appointed by the U. S. army. He was appointed by Abraham Lincoln. During the four years struggle between the North and the South 178,595 Negro soldiers were enlisted in the army, and taken active part in four hundred different engagements,

From then up 1898, peace reigned in our land and country. In 1898, the ill-fated Maine was sunk in Spanish waters at Havana, Cuba, and 266 U. S. sailors lost their lives, 33 of this number being negroes; a reasonable percentage of the number lost. The loss of this vessel and pending measures caused the United States to soon declare war against Spain.

---

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## The Blessings of Slavery.

BY J. H. WIGGINTON, A. M., PRINCIPAL SELMA UNIVERSITY

To nominate slavery a blessing will at first seem a misnomer. An institution whose chief object is the support and maintenance of one class of persons, to the degradation and destruction of the other, does not seem to carry with it much for the general good of all concerned. Such an institution was American slavery. Conceived and nourished in the hearts of those whose only object was to get gain and live lives of luxurious ease and affluence, regardless of the means employed, there was but little good that could come to either, the slave or his enslaver.

In this very limited discussion we will not be understood as claiming that the benefits derived from slavery could not have come in a quicker and more substantial way, but that in spite of the degrading and pernicious influence such an institution must necessarily bring to any people; yet the Negro received some benefit. A contrast of the condition of the Negro in Africa at the time of his introduction into the American colonies as a slave, and his condition at the close of the Civil war, which indirectly brought him freedom, clearly shows that he had made some gains from the terrible ordeal, through which for more than two hundred and fifty years he had been compelled to pass.

The presence of a barbarous race of people in the midst of a civilization, however imperfect, means some advancement for that race. However circumscribed a people may be, they must take on some of the traits and habits of the people by whom they are surrounded. The bringing of the Negro to America has put him in touch with a civilization, which under God, he is destined to assist in elevating and making better. When we consider the progress made by the Negro since emancipation and compare it with his former condition, we are compelled to say that slavery is the gateway to the progress he now enjoys. Slavery was the school in which he has learned many useful lessons. While his hands were being trained in the useful arts, he

was being prepared for that greater life into which he was destined to enter, as a citizen of a great republic. Although he has filled every grade of position from the low and menial position of serf to the high and exalted seat in the Hall of the Nations Congress, the preparatory period still goes on, and God is forging out of the Negroe's chains and shackles, a people that will bless the world.

---

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**ASIA IRBY.**

## The Progress Of The Negro.

J. W. MOORER, M.D.

While the subject assigned me is of great importance, it is nevertheless a very difficult one to present to the public, because there have been many different views expressed by persons who claim to know more of the race's progress than I can hope to do, and yet some of them differ widely. From my limited opportunity to find out the full facts, I am of the opinion that he has succeeded wonderfully in every respect. A few of the things he has succeeded in are:

1. In ministry, although he has not done as much as he could, and perhaps ought to have done, I think one of the main causes is that the masses of our people are too easily moved by the emotional part of their argumentative reasoning.

2. Educationally. Notwithstanding many have done remarkably well I am sorry to say that more have done absolutely nothing. The negro school teacher is a glittering star of hope and salvation to the race. There are now 28,000 school teachers of our race; more than 20,000 who are attending private schools, more than a million and a half children in the public schools besides many hundreds who are attending schools of various other kinds. There are also 1100 graduates of medical schools, and also a few in law schools as well as some who are already pleading law at the bar, yet about thirty-six years ago not one in 1500 could read. We would not forget the thanks we owe our white friends who have done so much for us along the educational lines.

3. Financially. As a rule they have done exceedingly well. Today the negroes own, and have free from all incumbrances \$42,000,000 worth of property and money. There are three banks manned and controlled by men of our race.

When we think of these facts we ought to feel encouraged to push on with faithful works and trusting God for the results. We must remember that our grand fathers,

were sold into America as Joseph was sold into Egypt; and here they remained in a very bad condition till the year 1865 when the prayers of the suffering black man reached unto God of Heaven and earth, and He being a rewarder of those who cry to Him, was compelled to listen and as He listened He said in thunder tones, "let my people go," and the men and women we want to lead are those who in going are not for sale, those who can have courage without whistling for it, and joy without shouting to bring it, those who can and will tell the truth, and look the devil straight in the face, men who stand for the right though the heavens reel and the earth totter. Men of God who will consider that they are placed in the light to build up their manhood; all right. All cares and enterprises, all hopes, fears and sorrows are but formalities of influences, for lessons which providence has intended for schools for men and women to train them in the the right way and while they may result in bringing wealth, they may fail in the end if they neglect to make their record clear.

Again, why should the negro boast of his progress? Because in 1865 it was a crime in every Southern state, for a negro to learn to read, a negro could not be a free citizen testifying in the courts, nor hold any office of profit or trust.

But, my friends, this great emancipation day tells us that we are free citizens of this country, regardless of constitutional conventions, able to testify in the courts.

Let us not look for results or great changes too hasty, remembering that the great walls of China with her millions of inhabitants, and the pyramids of Egypt with her thousands of workmen were not built in a day. As it took five hundred years to change the constitution of Europe, so with the negro race, with his push, energy and innate capacity will steadily wend his way from the cotton fields and lower walls of life to the highest honors of profit and trust, and the right of the negro shall not be abridged on account of race color or previous condition of servitude. I was asked by some northern people a few months ago to give some of the causes why the negroes do not prosper among themselves any faster, my answers were these, whether you agree with me or not, they are for your consideration.

1. They do not economize enough.
2. They do not exercise sufficient common confidence in each other.

3. As a rule they are careless when in business.  
 4. Some of them are begrudgeful of others' prosperity.

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 Mrs. Duncan E. Irby, one hack No. 22.  
 Major Boswell, 800 Lawrence street, one hack No. 8.  
 Henderson Hurt, Franklin street, one hack No. 17.  
 Woodie Lee, 448 Washington street, one hack No. 11.  
 Tom DuBose, Philpot street, one hack No. 14.  
 J. H. Williams 1636 Dallas street, two hacks Nos. 9 and 21.  
 D. W. Watson, 802 St. Ann street, two hacks Nos. 6 and 18.  
 Ed. W. Walker, 802 Roberson street, one hack No. 19.  
 Henry Williams, 1636 Dallas street, one hack No. 5.  
 Wyatt Hunter, Jones street, one hack No. 7.  
 Lawrence Wallace, 316 Small street, one hack No. 3.

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Horace Patterson, one dray No. 5.  
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 Jeff Taylor, one dray No. 9.  
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 Sam Hatcher, one dray No. 11.  
 Ben. Flannagan, one dray No. 12.  
 Scott Brown, one dray No. 15.  
 Brack Martin, one dray No. 17.  
 Luke Griffin, three drays No. 18.  
 C. G. Brown, one dray No. 19.  
 Jno. G. Smith, one dray No. 20.  
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 Dick Hill, one dray No. 23.  
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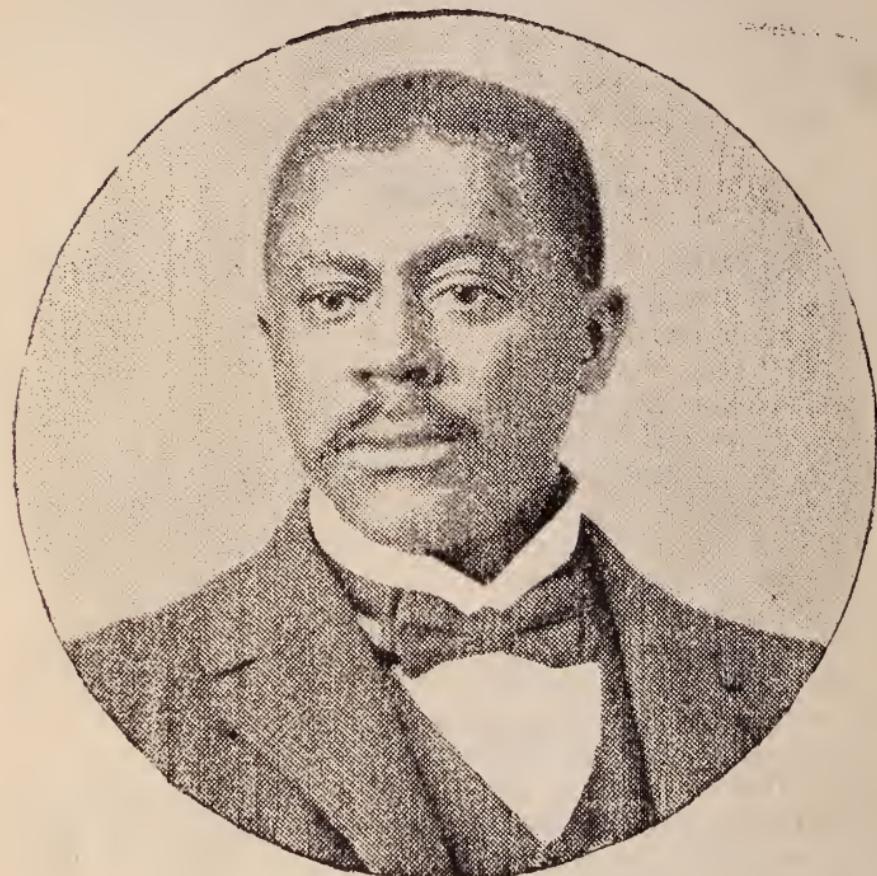
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**MRS. LOU HIGH,**

The Two Stall Woman in the City Market.

## The Negro as a Citizen.

REV. W. T. COLEMAN, B. D. PASTOR FIRST BAPT. CHURCH.

Long before the first bloody gun was fired upon Fort Sumpter or Abraham Lincoln wrote the Immortal Emancipation Proclamation, colored men were citizens of this country—if we accept the definition that, citizens are free inhabitants of a place or country. But it was not until the American soil had been drenched with human blood, and Lincoln had been martyred by the hand of a brute in human form, till in the first part of the last half of the last century, was the negro clothed with the full rights and privileges of citizenship by the well known amendments to the Federal Constitution. In the war of words at the Capital, the thundering of oratory rivalled that of the canons hushed at Appomattox, and the stroke of the pen was mightier than the sword. But when the smoke of battle had cleared away and soldiers had turned to citizens, four million negroes were found clothed in the habiliments of the United States citizenship. Then could Christian Abolitionists and Philanthropists, truly ask, “what has God wrought?” Then being found in the fashion of a citizen, the negro has since that time until this bowed to all of the behests of his government.

As a producer he is among the front ranks of the nations, he produces more than seven-tenths of the wealth of this country, and his consumption helps any community in which he lives. Industry and economy are by no means lost arts to him. The so called Negro problem was a great bug-bear to many in this country, when these millions of slaves were let loose empty handed. They said the Negro was shiftless and indolent, and they would soon retrograde thereby bringing American citizenship to a discount. But the dreams of this prophecy have never materialized.

Industry and economy mark a high round in the ladder of any country's citizenship. The Government at Washington can call all the nations of the earth and say unto them, “go into nearly every state in the union and

behold the handy work of the colored citizens." The black citizens of this country are not roamers and beggars but are giants in the world of industry. All they ask for in this field is equal chance and fair play.

If education and religion make a man a better citizen for a country, then we are grinding out first class citizens every year by the thousands from our public schools and colleges. Our hinderances to citizenship are helping us on to higher citizenship. As to religion he will never be found wanting. He is by nature religious. You can't point to a negro infidel of the first magnitude, living or dead. No, he recognizes that it is righteousness that exalts a nation, and that God is the Supreme Ruler of all nations.

So then the God that gave the colored man his liberty makes him a good citizen. This religion doesn't only make him a better citizen, but to some extent helps his brother in white.

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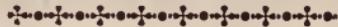
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First Baptist—Rev. W. T. Coleman, B. D., pastor.

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Tabernacle Baptist—Rev. R. T. Pollard, A. B., pastor

Reform Presbyterian—Rev. S. F. Kingston, B. D., pastor.

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Griffin Street M. E. Church—

Mt. Ararat, East Selma—Rev. G. L. Thornton, pastor.

Second Baptist, East Selma—Rev. P. T. Bowden.

Shiloh Baptist, East Selma—Rev. A. Elmore, pastor.

Small Street Primitive Baptist—Rev. E. M. Moten, pastor.

Col. Presbyterian—Rev. A. L. DeYampert, pastor.

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Selma University—Higher education. Rev. D. O. Boothe, D. D., President. Supported by Alabama Baptists and H. M. Society of New York.

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Cor. Broad and Water Sts.

# The Issuing of the Emancipation Proclamation.

BY REV. J. W. WALKER D.D.

A discussion of the above subject cannot be had without giving due consideration to the subject of slavery, for so many years the disturbing question to the mind of the Republic.

The introduction of slavery in America dates from 1620, when a Dutch ship landed a cargo of negroes at Jamestown Va. This was the beginning of the slave trade in this country, which was continued with increased interest until limitation laws put an end to the nefarious traffic.

In 1788, when the colonies threw off the British Yoke, ratified their constitution, and became the United States of America there were several hundred thousand negroes here. With the adoption of this constitution slavery was legalized, its regulation being left to the states in which it existed, (see Con. U. S. Art. IV sec 2.

But from the adoption of the constitution, slavery was regarded as an evil to be abated, an institution inconsistent with the principles of free government by Washington, Franklin, Hamilton, and Jefferson. In 1775 abolition societies were organized in the North and East whose shibboleth was: "Slavery is a sin against God, a crime against humanity."

These societies greatly influenced the liberty, free soil, and Republican parties, yet, neither committed itself to the cause of abolition. The Missouri compromise legalizing slavery southward, but prohibiting it northward of 36° 30' n. lat., was an effort at pouring oil on the troubled waters. The best that can be said of this effort was a reach at the impossible.

From the adoption of the constitution in 1788, to the breaking out of the civil war in 1861, the disturbing question would not down, like Banquo's ghost it disappeared only to reappear, at the admission of a new state into the union. America's ablest statesmen were bitterly arrayed against each other. On this question the great Methodist Episcopal Church split in 1844. Charles Sumner, William Lyod Garrison, Wendel Phillips, Henry Ward Beecher, Harriet Beecher Stowe and others, by tongue and pen fired the northern heart, and stirred the

abolitionist's soul. The south remained firm for slavery, while the Republican party adopted a conservative platform, granting each state full control of its domestic institutions, it tenaciously held that slavery should not be extended to other states. On this platform Abraham Lincoln was elected president, which was the signal for the long threatened secession of Southern States. Feb, 4th 61 delegates from the then seven seceded states met at Montgomery, Ala, formed a provisional government, entitled The Confederate States of America, with Jefferson Davis as President. As state after state seceded, its senators and representatives in congress resigned; officers of southern birth in the army and navy tendered their swords to the confederacy. All this before Mr. Lincoln took his seat.

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John H. Lassiter, Secretary.

Visiting brethren invited.

CENTRAL CITY NO. 3050, G. U. O. OF O. F.

Meetings second and fourth Monday and Thursday nights in each month. April 15 to Sept. 15, 8:30 p. m., Sept. 15 to April 15, 8 p. m.

N. C. Phillips, N. G.

Neal Taylor, V. G.

G. M. Callens, P. N. F.

D. E. Irby, W. T.

Frank R. Caldwell, P. S.

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Chas. E. Harris, Jr., V. G.

T. J. Hooks, P. N. F.

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KNIGHTS OF Tabor.

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THE IMMACULATES.

DAUGHTERS OF CONFERENCE NO. 1.

Organized July 27th. 1868. Expended last year for sickness and burials \$1,375.15. Valuation of property \$3,000.00. First and third Thursday nights in each month,

Mrs. M. J. Jones, President; Mrs. M. W. Frazier, Secretary; Rev. J. W. Walker, Chaplain; Chas. Harris, Supervisor; Ed. Walker, Marshall; Ellen Hunt, Treasurer; J. H. Williams, Lena Brown, Geo. Clark, Trustees.

DAUGHTERS OF CONFERENCE NO. 2.

Expended last year for sickness and deaths \$559.66. Valuation of property \$700 First Thursday night each month

Mrs. J. M. Graham, President.

Miss Janie Jones, Secretary.

DAUGHTERS OF CONFERENCE NO. 3.

Organized September 1887. Expended for sickness and deaths \$372.58. Valuation of property \$1,200.00.

G. Benum, President; Mrs. Eugenia Smith, Vice President; Dunkin Echols, Secretary; S. B. Fields, Treasurer. Trustees: G. Benum, C. W. Smith and S. B. Fields.

SISTERS OF CHARITY.

Organized March 1871. Expended last year for sickness and deaths \$1,248.57. Valuation of property, etc.,

**\$2,500.00.** First and third Monday in each month.

Mrs. Harriet Thomas, President.

Duncan Irby, Secretary.

HOME MISSION UNION OF HONOR,

Organized Feb, 6, 1887. Expended last year for sickness and deaths \$558.00. Valuation of property, etc., \$975. Meeting night first Monday in each month.

E. W. Knight, President.

W. H. Mumford, Secretary.

D. W. Fountain, Financial Secretary.

Mrs. A. Lake, Vice President.

Mrs. L. R. Burwell, Treasurer.

ORIGINAL SONS & DAUGHTERS OF ZION NO. I.

Organized 1875. Money spent for sickness and deaths \$778.56. Money raised during the year \$848,25. Time of meeting first and third Monday night.

R. W. Steele, President.

Mrs. C. B. Callens, Vice President.

A. T. Lee, Secretary.

Mrs. M. E. Beasley, Treasurer.

ORIGINAL SONS & DAUGHTERS OF ZION NO 2.

Organized 1883. Value property \$2,000. Expended last year \$800. Time of meeting first and third Monday nights.

G. M. Callens, President.

Mrs. Mary Gaston, Vice President.

M. Armstrong, Secretary.

Lavena Armstrong, Treasurer.

FRIENDLY BROTHERS AND SISTERS.

Organized 1873. Expended for sickness and deaths 1,025.60. Value of property 3,000.00. Time of meeting first and third Monday nights.

J. B. Parks, President.

Mrs. Frances Wrenn, Secretary.

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**JOE. BYNUM.**

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